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The United Church of Canada

THE BASIS OF UNION

AS PREPARED BY THE JOINT COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA, THE METHODIST CHURCH, AND THE CONGREGATIONAL CHURCHES OF CANADA, AND APPROVED BY THE SUPREME COURTS OF THESE CHURCHES

ALSO

A BRIEF HISTORICAL STATEMENT OF ITS FORMATION

THE GENERAL OFFICES
THE UNITED CHURCH OF CANADA
421 WESLEY BUILDINGS
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GENERAL

1. The name of the Church formed by the union of the Presbyterian, Methodist, and Congregational Churches in Canada, shall be "The United Church of Canada."

2. It shall be the policy of The United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national.

DOCTRINE

We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, Jesus Christ Himself being the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith and commend it to the studious attention of the members and adherents of the negotiating Churches, as in substance agreeable to the teaching of the Holy Scriptures.

ARTICLE I. *Of God.* We believe in the one only living and true God, a Spirit, infinite, eternal and unchangeable, in His being and perfections; the Lord Almighty, who is love, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plenteous in mercy, full of compassion, and abundant in goodness and truth. We worship Him in the unity of the Godhead and the mystery of the Holy Trinity, the Father, the Son and the Holy Spirit, three persons of the same substance, equal in power and glory.

ARTICLE II. *Of Revelation.* We believe that God has revealed Himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fullness of time He has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ.

ARTICLE III. *Of the Divine Purpose.* We believe that the eternal, wise, holy and loving purpose of God so embraces all events that, while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

ARTICLE IV. *Of Creation and Providence.* We believe that God is the creator, upholder and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

ARTICLE V. *Of the Sin of Man.* We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty

of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

ARTICLE VI. *Of the Grace of God.* We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII. *Of the Lord Jesus Christ.* We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the Cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into Heaven, where He ever intercedes for us. In the hearts of believers He abides for ever as the indwelling Christ; above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King.

ARTICLE VIII. *Of the Holy Spirit.* We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He

abides with the Church, dwelling in every believer as the spirit of truth, of power, of holiness, of comfort and of love.

ARTICLE IX. *Of Regeneration.* We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the gracious and mysterious operation of His power, using as the ordinary means the truths of His word and the ordinances of divine appointment in ways agreeable to the nature of man.

ARTICLE X. *Of Faith and Repentance.* We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE XI. *Of Justification and Sonship.* We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XII. *Of Sanctification.* We believe that those who are regenerated and justified grow in the likeness of Christ through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

ARTICLE XIII. *Of Prayer.* We believe that we are encouraged to draw near to God, our Heavenly Father, in

the name of His Son, Jesus Christ, and on our own behalf and that of others to pour out our hearts humbly yet freely before Him, as becomes His beloved children, giving Him the honour and praise due His holy name, asking Him to glorify Himself on earth as in Heaven, confessing unto Him our sins and seeking of Him every gift needful for this life and for our everlasting salvation. We believe also that, inasmuch as all true prayer is prompted by His Spirit, He will in response thereto grant us every blessing according to His unsearchable wisdom and the riches of His grace in Jesus Christ.

ARTICLE XIV. *Of the Law of God.* We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets and unfolded in the life and teachings of Jesus Christ, stands for ever in truth and equity, and is not made void by faith, but on the contrary is established thereby. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the Kingdom of God is to be made manifest.

ARTICLE XV. *Of the Church.* We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head are one body in Him and have communion with their Lord and with one another. Further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as divine Lord and Saviour.

ARTICLE XVI. *Of the Sacraments.* We acknowledge two sacraments, Baptism and the Lord's Supper, which were instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in His precious blood, as means of grace, by which, working in us, He doth not only quicken, but also strengthen and comfort our faith in Him, and as ordinances through the observance of which His Church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament by which are signified and sealed our union to Christ and participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord and should expect that their children will, by the operation of the Holy Spirit, receive the benefits which the sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

(2) The Lord's Supper is the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and His sacrifice on the Cross; and they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law.

ARTICLE XVII. *Of the Ministry.* We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the word and sacraments, and calls men and women to this ministry; that the Church, under the guidance of the Holy Spirit, recognizes and

chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVIII. *Of Church Order and Fellowship.* We believe that the Supreme and only Head of the Church is the Lord Jesus Christ; that its worship, teaching, discipline and government should be administered according to His will by persons chosen for their fitness and duly set apart to their office; and that although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

ARTICLE XIX. *Of the Resurrection, the Last Judgment and the Future Life.* We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal.

ARTICLE XX. *Of Christian Service and the Final Triumph.* We believe that it is our duty as disciples and servants of Christ, to further the extension of His Kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity, that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, declaring unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved, and come to the knowledge of the truth. We confidently believe that by His power and grace all His enemies shall finally be overcome, and the kingdoms of this world be made the Kingdom of our God and of His Christ.

POLITY

The Joint Committee, after an examination of the forms of church government of the negotiating Churches and the practical working thereof, is greatly gratified to find:

1. That while the officers and courts of the negotiating Churches may bear different names, there is a substantial degree of similarity in the duties and functions of these officers and courts.

2. That, engaged in the same work, with the same object in view, and earnestly endeavouring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating more nearly to each other, both in forms of church government and methods of administration.

3. That there are distinctive elements in each which would add to the efficiency of a united Church, and which can be preserved with great advantage in the form of polity to be adopted for The United Church.

4. That in this view it is possible to provide for substantial local freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency.

The following recommendations are submitted as setting forth the Polity proposed for The United Church of Canada.

I. The Church

1. The members of The United Church shall be the members of the negotiating Churches, and such others as may hereafter become members.

2. The unit of organization for The United Church shall be the pastoral charge. A pastoral charge may consist of more than one local church; a local church is a body of persons meeting for public worship in one place.

3. The governing bodies or courts of the Church, higher than those of the pastoral charge, shall be: The Presbytery; The Conference; The General Council.

II. The Pastoral Charge (Circuit or Congregation)

A.—*Charges existing previous to the Union*

4. In the management of their local affairs the various churches, charges, circuits or congregations of the negotiating Churches shall be entitled to continue the organization and practices (including those practices relating to membership, church ordinances, Sunday schools and Young People's Societies) enjoyed by them at the time of the union, subject in general affairs to the legislation, principles and discipline of The United Church. Their representatives in the next higher governing body or court shall be chosen as at present.

5. The plan of organization prescribed for pastoral charges to be formed subsequent to the union may at any time be adopted by any church, charge, circuit or congregation existing at the time of the union.

6. Subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of a church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed. This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the church, charge, circuit or congregation as a part of The United Church, and that no property so held shall be sold, exchanged, or in any manner encumbered, unless the Presbytery shall, at the instance of the church, charge, circuit or congregation, have given its sanction, subject to an appeal, if desired, to the Conference.

7. Any property or funds owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by the

legislation giving effect to the union or by any legislation of The United Church without the consent of the church, charge, circuit or congregation for which such property is held in trust.

8. Churches, charges, circuits, or congregations, received subsequent to the union, into The United Church, with the approval of Presbyteries, shall be entitled, if they so desire, to the privileges of sections 4, 5 and 7.

B.—*Charges to be formed subsequent to the Union*

9. The liberty of the pastoral charge shall be recognized to the fullest extent compatible with:

(*a*) The oversight of the spiritual interests of the charge by the minister (or ministers) and a body of persons specially chosen and set apart or ordained for that work, shall jointly constitute the session,

(*b*) The efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting to be held at least quarterly;

(*c*) The hearty co-operation of the various pastoral charges in the general work of the Church, and

(*d*) The exercise by the higher governing bodies or courts of their powers and functions, hereinafter set forth.

10. New pastoral charges or local churches shall be formed with the consent of a Presbytery by persons residing within its bounds, who declare their adherence to the principles of The United Church, and their desire for the formation of such charge or church. Missions may be organized as pastoral charges by Presbytery of its own motion, or on the suggestion of the Missionary Superintendent or the Minister, under such regulations as the General Council may pass.

Before sanctioning the formation of a pastoral charge or local church, the Presbytery shall be required to hear and consider the representations of any pastoral charge that may be affected by the proposed action.

11. (*a*) The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership, and granting of certificates of removal shall be by the action of the session, and by the action of those in full membership where desired by the pastoral charge.

(*b*) The members of local church who are entitled to vote at all meetings are persons in full membership, whose names are on the roll of the church. With the consent of these, adherents who contribute regularly to the support of the church may vote on temporal matters.

12. The members of a local church shall meet annually, and more frequently if they deem it advisable.

13. The Session shall have oversight of the spiritual interests of the pastoral charge. The management of its temporal and financial affairs shall be entrusted to a Committee of Stewards. The Official Board, consisting of the Session and Committeee of Stewards, with representatives in full church membership of such other departments of church work as may be agreed upon by the General Council, shall meet quarterly, and more frequently if they deem it advisable, for the consideration of matters of joint interest.

14. The members of the session, other than the minister, shall be chosen by those in full church membership, and shall hold office under regulations to be passed by the General Council.

15. (*a*) It shall be the duty of the session to have the oversight of:

(1) The admission of persons into full membership, and the granting of certificates of removal.

(2) The conduct of members, with power to exercise discipline.

(3) The administration of the sacraments.

(4) The religious training of the young, and the organization of meetings for Christian fellowship, instruction and work.

(5) The order of public worship, including the service of praise and the use of the church edifice.

(6) The care of the poor, and the visiting of the sick.

(*b*) It shall also be its duty:

(7) To receive and judge petitions, etc., from members.

(8) To transmit petitions, appeals, etc., to Presbytery.

(9) To recommend suitable laymen to Presbyteries for license to preach.

(10) To recommend suitable candidates for the ministry.

16. The stewards shall be chosen by the local church, and, wherever practicable, should be persons in full membership.

It shall be the duty of the Committee of Stewards to secure contributions for the purposes of the local church, and to disburse the moneys received for these purposes.

17. It shall be the duty of the Official Board:

(1) To secure contributions for missionary and other general objects of the Church.

(2) To select representatives, in full church membership, of the pastoral charge to the Presbytery.

(3) To submit to the pastoral charge or local church for its consideration reports on life and work, including a full statement of receipts and expenditures, of indebtedness and of estimates for the ensuing year.

(4) To transmit from the pastoral charge, through the Presbytery, to the Settlement Committee, representations concerning the pastoral relation.

(5) To attend to matters affecting the pastoral charge not assigned to any of the other bodies.

18. All lands, premises and property acquired for the use of a local church or a pastoral charge of The United Church, shall be held, used and administered under the trusts of the above Model Trust Deed. (See "Polity," par. 6.)

III. The Presbytery

19. The Presbytery shall consist of:

(1) The ordained ministers.

(*a*) Who are regularly settled as ministers or assistant ministers of pastoral charges within the bounds.

(*b*) Who have been placed on the roll by special enactment of the Conference in accordance with regulations to be made by the General Council.

(The rights to membership in Presbyteries, District Meetings, and Associations, enjoyed by ministers at the time of the union, shall be conserved.)

(2) The elders, deacons, leaders or other non-ministerial representatives of pastoral charges, within the bounds, equal in number to the number of ministers, and chosen in accordance with regulations to be made by the General Council.

20. It shall be the duty of the Presbytery:

(1) To have the oversight of the pastoral charges within its bounds, review their records, and form new pastoral charges, or local churches.

(2) To receive and dispose of petitions and appeals from the lower governing bodies or courts.

(3) To transmit petitions and appeals to the higher governing bodies or courts.

(4) To license as preachers laymen who are duly recommended and who after examinations are approved.

(5) To superintend the education of students looking forward to the ministry, and to certify them to theological colleges.

(6) To inquire, each year, into the personal character, doctrinal beliefs and general fitness of candidates for the

ministry, recommended by sessions, official boards or local churches; and, when they have fulfilled the prescribed requirements, to license them to preach and to recommend them for the ordination of the Conference.

(7) To induct or install ministers.

(8) To deal with matters sent down by the higher governing bodies or courts.

(9) To adopt measures for promoting the religious life of the pastoral charges within its bounds.

(10) To select non-ministerial representatives to the Conference, of whom at least a majority shall have been previously chosen by pastoral charges to represent them in Presbyteries, and to nominate representatives on the Conference Settlement Committee.

(11) To have the oversight of the conduct of ministers within its bounds.

IV. The Conference

21. The Conference shall consist of the ministers on the rolls of the Presbyteries within its bounds, and an equal number of non-ministerial representatives of pastoral charges chosen as provided for in subsection 20 (par. 10).

22. It shall be the duty of the Conference:

(1) To meet every year.

(2) To determine the number and boundaries of the Presbyteries within its bounds, have oversight of them, and review their records.

(3) To receive and dispose of appeals and petitions, subject to the usual right of appeal.

(4) To see that, as far as possible, every pastoral charge within its bounds shall have a pastorate without interruption, and that every effective minister shall have a pastoral charge, and to effect this through a Settlement Committee which it shall appoint annually.

(5) To examine and ordain candidates for the ministry who have fulfilled the prescribed requirements and have been recommended by Presbyteries.

(6) To receive ministers from other Churches subject to the regulations of the General Council.

(7) To deal with matters referred to it by the General Council.

(8) To select an equal number of ministerial and non-ministerial representatives to the General Council.

(9) To have oversight of the religious life of the Church within its bounds, and to adopt such measures as may be judged necessary for its promotion.

V. The General Council

23. The General Council shall consist of an equal number of ministers and non-ministerial representatives chosen by the Conferences except that the retiring Moderator, the Secretary and the Treasurer of the General Council shall be ex-officio members thereof. Its regular meeting shall be held every second year. Its presiding officer shall be the chief executive officer of the Church, and during his term of office he may be relieved of his pastoral or other duties.

24. The General Council shall have full power:

(1) To determine the number and boundaries of the Conferences, have oversight of them, and review their records.

(2) (*a*) To legislate on matters respecting the doctrine, worship, membership and government of the Church, subject to the conditions: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the Presbyteries, and, if advisable, pastoral charges also; Second, that no terms of admission to full membership shall be prescribed other than those laid down in the New Testament; and, Third, that the freedom of worship at present enjoyed in the negotiating Churches shall not be interfered with in The United Church.

(*b*) To legislate on all matters respecting property, subject to the limitations elsewhere provided in the Basis of

Union, and subject also to the approval of the Conference in which the property is situated.

(3) To prescribe and regulate the course of study of candidates for the ministry and to regulate the admission of ministers from other Churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) To have charge of the colleges of the Church, and to take what measures are deemed advisable for the promotion of Christian education.

(8) To appoint committees or boards and officers for the different departments of church work, and to receive their reports and give them instructions and authority.

(9) To correspond with other Churches.

(10) And in general to enact such legislation and adopt such measures as may tend to promote true godliness, repress immorality, preserve the unity and well-being of the Church, and advance the kingdom of Christ throughout the world.

THE MINISTRY

I. Pastoral Office, Including Term of Service

Recognizing the desirability of preserving the essence of both the settled pastorate and the itineracy, the Joint Committee is of the opinion that a harmony of both principles is possible, and that the best features of both systems may be retained. We, therefore, recommend as follows:

1. The pastoral relation shall be without a time limit.

2. The policy of the Church shall be that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge.

3. There shall be for each Conference a Settlement Committee, consisting of ministers and lay members, and appointed annually by the Conference. On this Committee

each Presbytery shall be represented. It shall be the duty of this Committee to consider all applications for settlement from ministers and pastoral charges within the district over which it has jurisdiction. For this purpose it shall meet annually before the meeting of the Conference next after that by which it was appointed.

4. A minister by his or her own action and a pastoral charge through its constitutional representatives may, by such a date before the annual meeting of the Settlement Committee as the General Council shall determine, seek a change of pastoral relation by means of an application through the Presbytery to the Settlement Committee. All such applications shall be in writing. While settlements shall ordinarily be made at the said annual meeting, the Settlement Committee shall have authority through an Executive to effect settlements in emergencies during the year.

5. Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only.

6. (*a*) When a pastoral charge about to become vacant at the end of the Conference year, fails to give a call or invitation within the time specified by the General Council, the Settlement Committee shall make the appointment.

(*b*) When a pastoral charge becomes vacant during the Conference year through death or other emergency, the Presbytery concerned shall confer with the charge itself or with its constitutional representatives, and thereafter may arrange a supply for the remainder of the Conference year.

7. The Settlement Committee shall also have authority to initiate correspondence with ministers and pastoral charges with a view to completing arrangements to secure necessary and desirable settlements.

(*a*) Any minister shall have the right to appear before the Settlement Committee to represent his or her case in regard to his or her appointment; and any pastoral charge

or Official Board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given;

(*b*) When a minister chosen by a pastoral charge cannot be settled, the charge or its constitutional representatives may place other names before the Settlement Committee;

(*c*) While the right of appointment shall rest with the Settlement Committee it shall comply as far as possible with the expressed wishes of ministers and pastoral charges.

8. There shall also be a committee for the transfer of ministers from one Conference to another, which may be composed of the presiding officer of the General Council of the Church, who shall be the convener and chairman of the committee, together with the presiding officers of the several Conferences. This committee shall have authority to transfer ministers and candidates for the ministry from one Conference to another, in harmony with the plan outlined in sections 3-7.

9. The minister in charge shall be the presiding officer of the Session and of the Official Board.

10. Every minister or candidate for the ministry, duly appointed regular pastor to a pastoral charge, shall have the right to conduct services in the church, churches or other places of worship in connection with said charge; and the right of occupancy of the manse or parsonage in connection with said charge, subject, however, to the rules and regulations of The United Church.

11. The ministry shall be open to both men and women.

12. Notwithstanding anything hereinbefore contained, the Transfer Committee shall have authority to transfer candidates for the ministry, recommended for ordination, to the Conference where, in the opinion of the Transfer Committee, their services are most needed for the adequate supply of all Pastoral charges, and such ministers shall serve the Church in that Conference for a period of two years after ordination unless sooner transferred to some other Conference by action of the Transfer Committee.

II. Training for the Ministry

1. No candidate for the ministry shall be received unless first recommended by a session, official board, or local church.

2. The duty of inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry recommended by sessions, official boards or local churches, shall be laid upon the Presbytery and such inquiry shall be repeated each year until they are recommended to the Conference for ordination.

3. (1) The attainment of a B.A. degree including Greek, to be followed by three years in the study of Theology, is strongly recommended by the Church. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(2) In cases where the B.A. degree is unattainable, there shall be two alternative courses, both starting from University matriculation.

(*a*) Three years, at least, in Arts, followed by three years in Theology. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(*b*) Two years' preaching under the supervision of a Presbytery, with appropriate studies, and four years of a mixed Arts and Theological course in college.

4. *Suggested Curricula:*

(1) Course of study in Arts under (2) (*a*). English Language and Literature, three years. Two languages, one of which must be Greek, two years in each.

Philosophy, including Psychology, Logic and Ethics two years. Two other subjects from the Arts curriculum at the option of the student—one year in each.

(2) Course of study under (2) (*b*):

(*a*) While under supervision of Presbytery, and engaged in preaching for two years:

English Bible; New Testament in Greek; Elements of Theology—Life of Christ; History of Missions; English

Literature; Practical Training, including preparation of sermons.

(*b*) Four years of mixed Arts and Theological Course in College.

The Arts Course.—English Language and Literature; Philosophy, including Psychology; Logic and Ethics; one language; any one option from the Arts Course.

Theological Course.—Homiletics; Pastoral Theology; Systematic Theology; New Testament Languages and Literature; Old Testament Literature (English Bible); Church History; Christian Ethics and Sociology.

5. The following is suggested as a comprehensive course in Theology, from which may be selected subjects sufficient to constitute the three years' course in Theology as under 3 (1) and (2) (*a*):

Old Testament Language and Literature, including Textual Criticism. Exegesis, Biblical Theology, Introduction, Old Testament History and Old Testament Canon; New Testament Language and Literature, including Textual Criticism, Exegesis, Biblical Theology, Introduction, New Testament History and New Testament Canon; English Bible; Church History, including Symbolics; Systematic Theology; Apologetics, including Philosophy of Religion, History of Religion, and Comparative Religion; Christian Ethics and Sociology; Christian Missions; Practical Training, including preparation and delivery of sermons, preparation for and conduct of public worship, administration of the Sacraments, Church Law, the art of teaching and Sunday-school work, public speaking and voice training. Practical Training is to be understood to include not only instruction in these subjects but actual drill wherever the subject admits of it.

6. Provision shall be made in the Theological Colleges for instruction in the subjects of the above suggested course in Theology as far as practicable.

7. In every College special attention shall be given to Practical Training as specified and described above.

8. From the above (5) comprehensive course in Theology the Church shall prescribe certain subjects as compulsory, leaving others to the option of the students in consultation with the College authorities.

9. Candidates for the ministry who have entered on their course in Theology shall be allowed to complete it on the conditions which obtained when they began, but this privilege shall expire within three years from the date of the union.

10. The General Council shall possess the power of ordaining any person to the ministry if it sees fit so to do.

III. The Relations of a Minister to the Doctrines of the Church

1. The duty of final inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry presenting themselves for ordination or for reception as ministers of The United Church, shall be laid upon the Conference.

2. These candidates shall be examined on the Statement of Doctrine of The United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures.

3. Further, in the ordination service before the Conference these candidates shall answer the following questions:

(1) Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?

(2) Do you believe yourself to be called of God to the office of the Christian ministry, and your chief motives to be zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?

(3) Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation

in our Lord Jesus Christ, and are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?

ADMINISTRATION

The Joint Committee, after careful consideration of the Missionary, Educational, and other connexional enterprises of the negotiating Churches, submits the following recommendations in relation thereto:

I. Missions

1. In the administration of the mission work of The United Church there shall be two departments: (*a*) Home, including all the mission work within the Dominion of Canada, and the Bermudas; (*b*) Overseas, including the missions already established or that may be established in other countries.

2. For the oversight and administration of these two departments there shall be two Boards to be known as the Board of Home Missions and the Board of Overseas Missions, to be elected in such a manner and endowed with such powers as the General Council may determine.

3. In recognition of the very valuable services rendered by the Women's Missionary Societies, the union, constitution and lines of work of these societies shall be determined by the joint action of their Boards, subject to the approval of the General Council.

4. There shall be placed under the administration of the Home Mission Board of The United Church the moneys now administered under the caption of the Sustentation Fund, and Church and Parsonage Aid Fund of the Methodist Church; the Home Mission and Augmentation Funds, French Evangelization Fund, and Church and Manse Fund (except that under the Overseas Mission Board) of the Presbyterian Church; the Home Mission Fund of the Congregational Churches; and such portion of the Mission Fund now raised by the Methodist Church, and the

Foreign Mission Board of the Presbyterian Church, as is now expended in Canada, Newfoundland and the Bermudas.

5. There shall be placed under the administration of the Overseas Mission Board of The United Church the Foreign Mission Fund of the Congregational Churches and that portion of the Mission Fund of the Methodist Church and of the Foreign Mission Fund of the Presbyterian Church now expended in other lands.

6. There shall be placed under the administration of the Board of Social Service and Evangelism and the Board of Sunday Schools and Young People's Societies of the United Church the funds now raised for the work of the Departments of Social Service and Evangelism and the Departments of Sunday Schools and Young People's Societies of the negotiating churches.

7. Inasmuch as certain expenses in connection with the various courts of the Church will have to be met, the ways and means of raising these funds shall be left to the General Council.

II. Publishing Interests

It shall be left to the General Council of The United Church to determine how far the publications now issued by the negotiating Churches shall be amalgamated.

III. Colleges

The Colleges at present connected with the negotiating Churches exist, each under its own charter, and in various relations to the respective Churches. These relations affect, first, the appointment of the Governing Board, second, the appointment of Professors in the Faculty of Theology; third, assistance or maintenance from funds controlled by the Church.

1. All the Colleges connected with three negotiating Churches shall, as far as possible, sustain the same relation to The United Church as, under their charter, they now sustain to the respective Churches, until the General Coun-

cil shall determine otherwise and necessary legislation shall give effect to changes made thereby.

2. The policy of the Church shall be the maintenance of a limited number of thoroughly equipped Colleges, due regard being paid to the needs of different parts of the country, and in furtherance of this policy amalgamation shall be effected as soon as possible in localities where two or more Colleges are doing the same class of work.

3. In addition to the Governing Boards of the several Colleges there shall be appointed by the General Council a Board of Education, which shall have such a general oversight of the Education interests of the Church as the General Council may assign to it, and carry out such measures as may be decided in reference thereto.

4. There shall be a general Educational Fund, administered by the Board of Education, for the purpose of supplementing the revenues of the several colleges and assisting students in their preparation for the ministry, and for such other purposes and under such regulations as the General Council may from time to time determine.

5. The several educational institutions shall be encouraged to obtain permanent endowments for their maintenance, may receive contributions for this and other purposes at any time, and, upon receiving the consent of the Board of Education, may proceed to appeal for such funds.

IV.

The General Council is empowered to effect from time to time a reorganization of the Boards and Committees of the Church whether by way of amalgamation, re-arrangement or otherwise howsoever and to amend the same from time to time; to place under the administration of the Boards, Committees and Departments established by it the funds appropriate thereto; and to declare that paragraphs 1, 2, 4, 5 and 6 of the Administration Section of the Basis of Union under the heading "Missions" and paragraphs 3, 4 and 5 of the said Section under the heading "Colleges" be repealed or amended as the case may be to conform

with the constitution and powers of the new Boards and Departments so established; and that such appeal or amendment shall come into effect on the date or dates set by the General Council in such declaration and thereupon the said paragraphs shall stand repealed or amended as set forth in such declaration.

V. Benevolent Funds

Whereas there exist, in some form, in all the negotiating Churches funds to aid aged and retired ministers, and widows and orphans of ministers, provision for similar purposes shall be made in the constitution of The United Church by such amalgamation or modification of existing methods as may be found practicable; and such provision shall embrace the following particulars:

1. The rights of present and prospective claimants on existing funds in any of the negotiating churches shall be adequately protected. To this end:

(1) The present capital investments of the various benevolent funds of the negotiating Churches, and the income now contributed to those funds by publishing interests shall be combined into a "common trust," if practicable. The rights of present claimants and of prospective claimants (the latter being computed as of the date of the union) shall be a first charge on the revenue from this trust. If it be found that differences in the constitution and administration of the several funds are such as to necessitate separate trusts, instead of a common trust, this shall not be a bar to the carrying out of the general plan, because in that case their revenues shall be combined.

(2) The General Council of The United Church shall provide for (*a*) the assessing of each minister who is a member of any of the existing funds at the date of the union and of all ministers received into or ordained in The United Church after the union, on the basis of stipend or age, or both stipend and age, as the General Council may determine, and (*b*) the collecting of contributions, which shall be obligatory upon all local churches, based upon an

equitable allocation or assessment under the rules to be formulated by the General Council, the minimum of such allocation or assessment being the amount which, together with the revenue from said trust or trusts and the foregoing assessment upon ministers, is requisite to make good the claims of claimants upon the Superannuation Fund to be instituted by the General Council.

2. Claimants on the proposed Fund shall include the following:

(*a*) All ministers who, at the time of the union, are beneficiaries of existing funds.

(*b*) All ministers who, at the time of the union, are regular contributors to existing funds on the scale provided by their respective denominations.

(*c*) All ministers' widows and orphans who are now, or may hereafter become, entitled to participate in the proposed Fund.

(*d*) All ministers, not members of or contributors to existing funds, who may signify their desire to become members of and contributors to the proposed Fund, on the basis of payments sanctioned by the General Council of The United Church.

Provision shall be made whereby ministers so applying may, by a certain scale of payments, be entitled to have their claim upon the proposed Fund date from the time of their reception into the ministry of any of the negotiating Churches instead of from the date of the union.

(*e*) All ministers received into or ordained in the Church after the union inasmuch as they shall be required at the time of their reception or ordination to become members of and contributors to the proposed Fund.

3. The sources of revenue of the proposed Fund shall be the following:

(*a*) Contributions of ministers who are members of said Fund at its inception, or afterwards become such, on a scale to be adopted by the General Council of the Church.

(*b*) Offerings in all local churches based upon an equitable allocation to be made by the Board of Manage-

ment of said Fund, under regulations sanctioned by the General Council.

(*c*) Legacies and donations given for the purpose.

(*d*) Such grants from the profits of the publishing interests of the Church as may from time to time be determined under regulations to be framed by the General Council.

(*e*) Proceeds of any investments that may be made in the interests of the said Fund.

APPENDIX ON LAW

1. When a Basis of Union has been agreed upon by the negotiating Churches, the union should be consummated and The United Church incorporated by a Special Act of the Parliament of Canada.

2. The Act of the Parliament of Canada consummating the Union and incorporating The United Church should contain, among others, provisions to the following effect:

(1) Ratifying and confirming the Basis of Union as agreed upon, and empowering The United Church to acquire and hold property.

(2) Making clear (*a*) that The United Church shall have the powers of legislation mentioned in paragraph 24, section (2) of the Polity section of the Basis of Union, subject to the safeguards thereby imposed, in such full and ample manner as to render impossible the existence in connection with The United Church of the conditions which have arisen in Scotland in connection with The United Free Church of Scotland, under the decision of the House of Lords, touching its property and doctrine.

(*b*) That all the estate, real and personal, belonging to or held in trust for or to the use of the negotiating Churches, or belonging to or held in trust for or to the use of any corporation under the government or control of, or in connection with, any of the said negotiating Churches, shall be vested in The United Church or in Boards, Com-

mittees or Corporations under the control thereof, and shall be used and administered in accordance with the terms and provisions of the Basis of Union.

Note.—This provision would cover all property which might properly be described as denominational property.

(*c*) That, subject to the provisions of the next succeeding paragraph hereof all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of a church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed.

This Model Trust Deed should be a schedule to the Act and should contain, among others, a provision to the following effect: That the property is held for the church, charge, circuit, or congregation as a part of The United Church, and that no property so held shall be sold, exchanged, or in any manner encumbered unless the Presbytery shall, at the instance of the church, charge, circuit or congregation, have given its sanction, subject to an appeal, if desired, to the Conference.

(*d*) That any property or funds owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, circuit or congregation formed a part, shall not be affected by the legislation giving effect to the union or by any legislation of The United Church without the consent of the church, charge, circuit or congregation for which said property is held in trust.

Note.—To avoid uncertainty as to title, all churches, charges, circuits or congregations coming within the provision of this clause should be named in a schedule attached to the Act, and the provisions of this section should be limited to the churches, charges, circuits or congregations so enumerated in the schedule.

(*e*) That all lands, premises and property acquired for the use of a local church or pastoral charge of The United Church shall be held, used and administered upon the trusts of the said Model Trust Deed above referred to.

3. Special acts of the Legislatures of the several Provinces of the Dominion and the Bermudas and any other country in which the negotiating Churches hold property should be obtained, containing similar provisions and vesting in the manner above indicated the above and like classes of property and interests over which the said Legislatures may respectively have jurisdiction, and rendering effective in the said several jurisdictions the other provisions relating to the said union.

HISTORICAL STATEMENT

The Formation of The United Church of Canada

The spirit of fellowship, which has always been distinctive of Canadian life, found expression in the political union of Canada in 1867, and in a succession of unions within various branches of the Christian Church from 1817 to the early years of the present century. The four sections of Presbyterianism then existing, united in 1875, taking the name, "The Presbyterian Church in Canada"; the four sections of Methodism united in 1884, forming "The Methodist Church"; and the various Congregational Churches organized "The Congregational Union of Canada," in 1906. The desire for wider fellowship and closer Church relationships was expressed, in 1874 by the Quebec Diocese of the Church of England in the appointment of a Committee to promote Church Union, and by The Congregational Union of Ontario and Quebec in a resolution in favour of union with other Churches; in 1885 by the Ontario Provincial Synod of the Church of England inviting the Methodist and Presbyterian Churches to confer on Church Union, and arranging a Conference the following year; in 1892 by the Presbyterian General Assembly approaching the Congregational Church, and in 1893 appointing a Committee to confer with other Churches on the general subject of Church Union; and in 1894 by the Methodist General Conference proposing a plan of federation of local congregations. These developments deepened the sense of Christian fellowship, revealed more clearly the hindrances to the Christian Church through unnecessary overlapping in the work of its different branches, and prepared the way for various forms of co-operation.

The actual negotiations leading up to the consummation of Church Union on June 10th, 1925, began twenty-six years earlier when the Presbyterian General Assembly, on the request of its Board of Home Missions, appointed a committee "to confer with representatives from other evangelical Churches, having power to enter into any arrangement with them that will tend to bring about a more satisfactory state of

things in our Home Mission fields, so that the overlapping now complained of may be prevented." The General Board of Missions of The Methodist Church appointed a similar committee. After three joint meetings an effective plan of co-operation was adopted.

The next step was taken by the Methodist General Conference in 1902, when it declared that in its opinion the time was opportune for a definite movement, concentrating attention on, and aiming at the organic union of The Presbyterian Church in Canada, The Congregational Churches of Canada, and The Methodist Church. It also resolved that it would regard with gratification a movement with this object in view, would facilitate the formulation of a Basis of Union, and would educate the people interested into that deeper spirit of unity and mutual concession on which the successful consummation of such movements ultimately depends. A committee on Church Union was appointed, "to confer with committees that may be appointed by such Churches, and report to the next General Conference."

Each of the Churches named appointed committees. The first meeting of the Joint Union Committee was held in Toronto, on April 21st, 1904. It reached the unanimous conclusion, "that organic union is both desirable and practicable." The experience of the Canadian Churches, which had united their own various branches was vitally related to certain positive spiritual convictions. Among these was the belief, held by these Churches in common, that the Church is the body of Christ; that Canada's deepest need could be met only by Christ's Gospel, and that, being by their very constitution and history uniting Churches, their task of preaching His Gospel and building His Kingdom throughout the Dominion would be more effectively accomplished through organic union than as separate religious bodies. The Committee further commended the whole subject to the sympathetic and favorable consideration of the chief assemblies of the Churches concerned for such further action as they may deem wise and expedient. Following this meeting a friendly letter was sent to the Church of England in

Canada, and the Baptist Churches in Canada, explaining the decisions already reached by the Joint Union Committee and extending cordial invitations to them to send delegates to participate in the further discussion of Church Union, should they consider it advisable to do so. These Churches replied in courteous fraternal terms, but did not appoint committees to participate in the negotiations.

The Joint Union Committee met year by year to consider the reports of its special Committees on Doctrine, Polity, the Ministry, Administration, and Law. In 1908 it agreed upon a Basis of Union. This was sent to the Supreme Courts of the three Churches with the recommendation that they submit it to their lower courts and to the membership of their respective Churches. The Basis, as then prepared, was approved in general by the Supreme Courts in 1909, 1910 and 1911, and referred to the lower courts and to the membership, according to the constitutional procedure of each Church.

Under this plan the vote was taken throughout these Churches. In the Presbyterian Church, 50 Presbyteries voted approval, and 20 Presbyteries non-approval (793 votes for, and 496 against); in the Methodist Church, 11 Conferences voted approval, and one Conference non-approval (1,579 votes for, and 270 votes against).

The vote of the elders, office bearers and membership in the respective Churches was as follows: In the Congregational Church the vote was on the Basis, when of 10,689 members, 2,933 voted for, and 813 against. In the Presbyterian Church two questions were submitted, seeking the attitude first toward organic union, and second toward the Basis. The vote on the first question was, of 9,675 elders, 6,245 voted for, and 2,475 against; of 287,944 communicants, 106,755 voted for, and 48,278 against; of adherents, 37,175 voted for, and 14,174 against. The vote on the second question was 5,104 elders voted for, and 2,192 against; 77,993 communicants voted for, and 27,197 against; 27,756 adherents voted for, and 10,316 against. In the Methodist Church the vote concerned the Basis only. The result of the vote was, of 29,820

officials, 23,475 voted for, and 3,869 against; of 293,967 members 18 years of age and over, 150,841 voted for, and 24,357 against; of 29,373 members under 18 years of age, 17,198 voted for, and 2,615 against; of adherents, 42,115 voted for, and 7,234 against.

Subsequent to these plebiscites the Supreme Courts of the respective Churches adopted the following resolutions:

The Congregational Union, whose membership had voted some months previous to the vote in the other Churches, stated: "We consider the action already taken as sufficient and will now wait until the other negotiating bodies have had an opportunity of testing to a corresponding degree the feeling of their constituencies."

The Methodist General Conference Special Committee declared, "That the Methodist Church is now prepared to proceed toward the Union of the three negotiating Churches on the Basis of Union heretofore agreed upon."

The Presbyterian General Assembly resolved, "That in view of the extent of the minority, which is not yet convinced that organic union is the best method of expressing the unity sincerely desired by all, the Assembly deems it unwise to immediately proceed to consummate the union, but believes that by further conference and discussion practically unanimous action can be secured within a reasonable time."

The yearly meetings of the Joint Union Committee were continued. Progress towards consummation was continuously manifest. In 1914, acting upon suggestions from the negotiating churches, the Basis was revised in some of its statements, and the name, "The United Church of Canada," was the names of its courts, approved.

The Presbyterian General Assembly in 1915 approved the revised Basis of Union, and submitted it to the lower courts and membership with the following result: Of 76 Presbyteries, 53 approved, 13 disapproved, 3 tied, 2 sent irrelevant returns, 1 rejected, and 4 did not reply; of pastoral charges, 1,331 approved, 494 disapproved; of elders, 7,066 approved, 3,822 disapproved; of communicants, 106,-

534 approved, 69,913 disapproved; of adherents, 36,942 approved, 20,004 disapproved. When this report was received, the General Assembly of 1916, by a vote of 406 for union, and 90 against, resolved, "That this General Assembly now resolves to unite with the Methodist Church, and the Congregational Churches of Canada, to constitute The United Church of Canada, on the Basis of Union, approved by the General Assembly of 1915, and by the majority of Presbyteries since consulted under the Barrier Act; that a Committee be appointed to carry out the policy of the Assembly," and, "report to the first Assembly following the end of the first year after the close of the War." In 1921 the General Assembly reached the decision "to take such steps as may be deemed best to consummate Church Union with the above named churches as expeditiously as possible."

Meantime, there came into existence in Western Canada a large number of local union churches, which formed "The General Council of Local Union Churches." From 1921 representatives of this Council were welcomed to the yearly meetings of the Joint Union Committee. The negotiating Churches, also, in anticipation of organic union, developed practical plans of co-operation, including delimitation of territory, local church union by affiliation with one or other of these Churches, and other methods. By the year 1924 there were in union in various forms, and with the approval of the parent Churches, more than 1,200 pastoral charges, including in them not less than 3,000 congregations, or worshipping units.

Draft bills for Parliament and Legislatures were prepared and carefully considered during the years 1921 to 1924. These were approved by the Supreme Courts of the Churches. The necessary legislation was enacted in 1924 by the Parliament of Canada, and in 1924 to 1926 by the Legislatures of the various Provinces. The Federal United Church of Canada Act recites that the Presbyterian Church in Canada, the Methodist Church, and the Congregational Churches of Canada, had represented that they had the right to unite without loss of their identity, and declares that the said Churches, "by their free and independent action,

through their governing bodies and in accordance with their respective "constitutions," had united to form The United Church of Canada. Congregations were given the right to decide by majority vote not to enter the Union. Those which voted non-concurrence retained their congregational property, and provision was made through the appointment of a Federal Commission by which they would receive their equitable share of the general property of the Church to which they formerly belonged. In certain Provinces Commissions were appointed for the adjustment of cases of extreme hardship of minorities in relation to congregational property.

On June 10th, 1925, the union of the three Churches was solemnly consummated in the Arena, Toronto, in the presence of more than 8,000 members of the Church. The Basis of Union was formally signed by the chief officers of the Supreme Courts of the uniting Churches. This historic act was followed by prayer constituting the First General Council of The United Church of Canada. This Council was composed of three hundred and fifty Commissioners, the General Conference of the Methodist Church, and the General Assembly of The Presbyterian Church, each having appointed one hundred and fifty, the Congregational Union appointed forty, and ten were appointed by the Council of Local Union Churches. The Commissioners and the assembled Church members participated in the sacrament of the Lord's Supper, and in the service of hallowing and consummating the union, as the three streams of Christian life flowed together and formed The United Church. The approximate strength of The United Church at the time of union was 8,000 congregations, 600,000 members and 3,800 ministers.

The concluding words of the final report of the Joint Union Committee are these: "We draw attention to the fact that the spirit of unity has characterized the Churches of Canada from the dawn of her history. Each of the Churches now uniting is itself a United Church. The present Union, now consummated, is but another step toward the wider union of Evangelical Churches, not only in Canada, but throughout the world."

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